

conscious of something analogous to this mode of warfare. He has withheld supplies, or poisoned them—or in other words he does not with my apprehension furnished his readers with the subject of slavery and its destruction, the object of which would be likely to lead them to any action, or enable them to act intelligently. Allowing me to be judge, those who depend on the Mirror alone for information, are to a great extent ignorant even of the moral aspects and influences of the slave system, and of course ignorant of their own duty in relation to it.

But when, as sometimes has been the case, he has published anything which might have a tendency to awaken men from their slumber, he has generally followed it with something calculated to lull them again to sleep. As when he abolished the remonstrance from Scotland, he follows it with an article scolding the idea of their reproving us so much injustice and oppression remained in Great Britain, and several articles succeeded illustrative of British oppression. I had at that time just heard a sermon on the text, "He that covereth his sins shall not prosper," in which one of the ways mentioned in which men cover their sins was the refusal to testify against them by showing that their master was not without sin, and thought Mr. Cummings's course a good illustration of it.

At other times when Mr. Cummings has not done anything to neutralize the effect of a good article, the same result has been attained by the printers, in the concatenation of articles, but who shall say these were any design?

Perfect concurrence with this design of keeping all quiet, has been the course of the Mirror in regard to giving christian instruction in relation to political duties. I do not recollect of more than one article for years, which would be likely to make any impression on the reader, that a man was morally accountable for his political action, such as voting. We should naturally suppose that the responsibilities of a christian citizen in exercising a power of a religious nature, sufficient in importance to demand instruction, and that, not a little. But he can get little or none from the Mirror. Mr. Cummings can hardly come out, and like Caiphas, directly advocate the doctrine of political expediency; and as advocating any other principles might ultimately advance the cause of the liberty party, it seems to thought most expedient not to consider it a subject of moral instruction. Hence his "quifful" advice to the liberty party, in effect, to keep quiet, and to "worry" themselves over vanity.

An article intended of securing the same result has been to keep up the impression before his readers that antisavery action leads directly to come-outism. As often as facts have given him an opportunity, he seems always to have taken especial pains to inform us of individuals who began with anti-slavery, and ended in come-outism, or perhaps infidelity. The effect of this, I know, is to make one almost afraid to come up in the right cause, and show himself to be a friend to it. But he does no harm to his reputation for publishing such things for our information. They are facts which we ought to know,—though I confess I have come to feel as if I did not know how much confidence to place in Mr. Cummings's accounts of them, or how much I ought to allow for the coloring they may get in passing through the Mirror. Mirrors do not always reflect an object due proportions, and I have often been led to think that the surface of Mr. Cummings's mirror is very untrustworthy. What has been so painful to him up to the instances of anti-slavery that have seemed to lead to come-outism or something worse,—why has he not been equally careful to let his readers know that the more prominent comeouters, such as Garrison and others, are strongly opposed to the liberty party? Why has he not given facts in due proportion? Does he suppose that the anti-slavery portion of the Congregational Church and ministry are so stupid as not to perceive, or so benumbed as not to be able to give the impression that they are on the high road to come-outism or infidelity?

Another feature of this intangible warfare—a warfare the object of which is to keep men quiet, and of course not of the most active kind,—has been to express a true sentiment in such a juxtaposition as to lead to false inferences. An instance of it was like this. I cannot quote the precise language, but the sentiment is well recalled. It was that the political world recollects that the publican and the tax collector was a despicable, or wretched person.¹ No fault can be found with it, not even with its implication—that until all men are pure, we cannot expect a pure party. But in the present state of things, what inference would be drawn by those who read such a sentiment in the Mirror, and depend on that paper for instruction,—and who would prefer not to have their party attachments disturbed? This is this. A pure party is impossible. For a reason, or another corrupt motive will join in, if we seek to execute justice and raise righteous men to power. We may therefore as well give our vote for oppression, and elevate the oppressor, if we do not do it others will. So we might say. "A pure church would be desirable if it were possible; therefore the enmities may cleave to the papacy and its corruption forever."

Another truth of which a similar use is made, is the true way to reform men, is to make them more religious. Preach the gospel, rather than attack specific sins." This is an important truth when rightly understood,—but sometimes false in its application.—false always when the gospel which is preached allows the sin, as in the south it allows it converts to make merchandise of the bodies and souls of men, and to "have pleasure in those that do such things."

But I must notice one more feature of this warfare which is in a more active character. I refer to the attack of the Mirror upon prominent men in the Liberty party. No one can deny that this, he has done it, is waging upon the Liberty party. For let me take this course with

the other parties, and in some of his counsels connect the name of Mr. Clay with some reproofs of gambling or dueling; or the name of Van Buren with the sin of deception, intrigue—and who cannot see that both of the parties to which these stories belong, had him as an open enemy. That he has done it, less as much as this to a prominent man in his party, certainly cannot be denied. He has done more, and accused them wrong cause. I think few can doubt. I refer now more particularly to what he has said of Messrs. Leavitt, Birney, and Stanton. Little confidence can he feel in the purity of the mass of the party, he seems instinctively to know that those who belong to the party would be likely to desert it, if a stain could be placed upon their characters. I know indeed that Mr. Cummings was speaking of Missionary matters, and it might be difficult to prove that the blow was aimed at the Liberty party. But it would be much more difficult to convince me that it was not. Unless I am greatly mistaken, the article to which he referred as proof had been manufactured and used sometime before by one of the other parties, to injure the Liberty party, and to make capital for itself. And then, had he not done it?—What had he to do with the Missionary Society? I know that Mr. Cummings has expressed regret that he made the charge. But has he retracted it fully and fairly? Has he not endorsed the accusations of his friend Child, and do they not take the position of requiring men accused before "their country" to PROVE THEIR INNOCENCE? And then, had he not done it?—I conceive that those who depend on the Mirror for their impressions of men and things will still retain the impression that Messrs. Leavitt, Birney, and Stanton are men of doubtful, very doubtful integrity. He has left a stain on their character, by giving currency to a scandal, got up for political purposes. And then he virtually admits that Mr. Leavitt was represented; but he does not say that he is not a "safe leader." Perhaps he would not be in all cases. He is not so cautious as Mr. Cummings, but which would be safer, a leader might depend on circumstances. I think he would have left a fair safer leader for Lot and his family as they lingered in Sodom.

My letter has grown to a great length, and yet I have not touched on several topics that I intended to. I intended to note some of his readings, as well as those of the other comeouters, and seems inclined to go back from me, and add with religious honor to his readers that he is not a "safe leader." Perhaps he would not be in all cases. He is not so cautious as Mr. Cummings, but which would be safer, a leader might depend on circumstances. I think he would have left a fair safer leader for Lot and his family as they lingered in Sodom.

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4th. That to profess ourselves enemies of slaves, and friends of the enslaved and while we support by our suffrages, those who lend their entire influence to the upholding and sustaining of such a manifestly infamous system as that which holds millions of our countrymen in hopeless bondage, is a contradiction in terms, and a profession which deserves a great stink and shame to hold a sincere.

5th. That we feel under obligation to plead with earnestness the cause of the down trodden and to propagate unpopular and (to many) unpalatable truths; we at the same time feel admonished of the importance (to the cause) in which we are engaged) of treating with due forbearance and kindness, all those who may see fit to oppose us, in the laborers of love; and to hold in high consideration the feelings of our cause we depend solely under a superintending Providence, on the mighty weapons of truth and justice for success.

6th. That a speedy redempcion for seeking of our national sins may prove the salvation of our Country from impending ruin.

Also Resolved, that we recommend the publication of Mr. Adams's report on the Massachusetts's results in tract form—Adjourned to meet on Thursday the 4th of July next.

N. F. WEYMOUTH, Secy.

Bangor, June 7th, 1844.
To the Editor of the *Liberty Standard*.

DEAR Sir.—The Whigs and Democrats are in an unconstitutional predicament. They fear that the secessionists will make capital out of their State interests, and well they may. It is amazing to witness their maneuvering to make the suspicious ones who have heretofore worked with them, stick.

There have been two "ratification meetings," in this city within a few weeks. One to "ratify" Clay and Frelinghuysen, the other to ratify Polk and Dallas. At the former meeting the Whigs dwelt much upon the virtues of Mr. Frelinghuysen. So great a nobleman, a man, and withal a religious man! If the abolitionists could not vote for him, they must be infatuated indeed. And clay would unquestionably be elected!

Elijah H. Allen, Esq., exiled Clay and Frelinghuysen to the skies. They were just the men to be at the head of the government, it is his opinion.

He thought "our abolition friends" could go for them, as they "had given us a present."

After landing Mr. Clay to the skies he made a plunge into the three fifth principle of

the Constitution, and after struggling and splashing there awhile, to the manifest damage of "the embodiment," crawled out again. It was an abominable principle he said, and he should on some other occasion, attempt to explain its operation; how Northern men's rights were effected, and what power the slaveholders had in consequence of it. But he did not tell the audience what they all should have known—that while he was condemning that principle, he was doing all in his power to elevate a man to the presidency who professed the principle, and had principal in it, "in him, that he had won his undivided and equal political power is equal to that of thirty-nine northern friends."

At the latter "ratification" meeting, the Democrats were as belligerent of Polk and Dallas as were the Whigs of their candidates. Col. Parkes had not the least question that they would be elected.

Mr. Stetson, the delegate to the Baltimore Convention gave an account of the nominations. Every thing went off smooth enough, according to his account. But he had a word for "our abolition friends." They believed or pretended to believe that a Northern man could not have been nominated. "This might have been so and might not," he said; but he would say that it was under Washington, before the Convention, that Mr. Wilmot would be acceptable to the South, and that most gentlemen believed that there was no chance of his being nominated.

I do not wish to weary anyone with details. I have noted too that men and women were somewhat much more willing to be belligerent than the right. In a late Mirror a correspondent blames him for his remark on the Texas question. In that communication were all the elements of "threats and bribes." Perhaps we shall see what the effect of it will be on that side of the question.

One thing more. Mr. Cummings says "there has been no time when he could say that he had done his best to be awarded to a place or by his friends." Of course he knows about this. I can assure him he had no opportunity to satisfy his consciousness without seeming to sacrifice his independence or his integrity. But will not this independence permit one to act as conscientious dictates, even if one is trying to drive him. I have long hoped that he would find it in his heart to war against slavery in some way of his own choosing, and give good evidence that he was more than a mere belligerent. But I have to regard it as possible that it may be with him as with some others, who complain that some one is driving them, when it is nobody but their own consciences. They mistake the opposite way to what Bunyan's pilgrim did. He thought the suggestions of conscience within, for the threats of some one without. I have noticed too that men and women were somewhat much more willing to be belligerent than the right. In a late Mirror a correspondent blames him for his remark on the Texas question. In that communication were all the elements of "threats and bribes." Perhaps we shall see what the effect of it will be on that side of the question.

He says "we love to disappoint wicked,

wily, and underhanded machinations—it doth not offend us to do it."

I cannot quote the precise language, but the sentiment is well recalled. Those who understand, and caught the welfare of mankind, according to the will of God. For one I must say that I am deeply grieved at the course of the Mirror in relation to the question of slavery. My desire is that it might be changed. I have never advocated efforts for the removal of Mr. Cummings. I hoped he would change—but hope deferred makes the heart sick. I did, for the sake of our common religion take such a course as should give the community the impression, that the leading influence in our denomination is on the side of human rights.

ONE OF THE LIBERTY PARTY.

For the *Liberty Standard*.

PITTSFIELD LIBERTY ASSOCIATION.

An adjourned meeting of the friends of Liberty in Pittsfield, May 30th after organizing an association assuming the above name and resolved unanimously adopted.

1st. That the present aspect of our national affairs demands the strong solicitude, and energetic action of every true friend of our country.

2d. That the measures adopted and the course pursued by the two great political parties in this country, touching the institution of slavery, and subjects connected therewith; have most justly deprived them of our confidence and should deprive them of the countenance and support of every friend to humanity at just.

A pure party is impossible.

For a reason, or another corrupt motive will join in, if we seek to execute justice and raise righteous men to power. We may therefore as well give our vote for oppression, and elevate the oppressor, if we do not do it others will. So we might say. "A pure church would be desirable if it were possible; therefore the enmities may cleave to the papacy and its corruption forever."

Another truth of which a similar use is made, is the true way to reform men, is to make them more religious. Preach the gospel, rather than attack specific sins."

This is an important truth when rightly understood,—but sometimes false in its application,—false always when the gospel which is preached allows the sin, as in the south it allows it converts to make merchandise of the bodies and souls of men, and to "have pleasure in those that do such things."

But I must notice one more feature of this warfare which is in a more active character. I refer to the attack of the Mirror upon prominent men in the Liberty party. No one can deny that this, he has done it, is waging upon the Liberty party.

Now we look to see the result effects of the recent Department of the United States government for the annexation of Texas, as an unprecedented usurpation of executive power, at which the free states may well take alarm.

Yours truly,

JOHN E. GODFREY.

Bangor, June 8th, 1844.

Mrs. WILLET.

DEAR Sir.—We trust a large number of delegates will attend the Convention in this city on the 20th from the Kennebec and the Western part of the State. We are expecting several delegates from abroad, among whom are Mr. Pierpont, S. P. Andrews, Esq., the eloquent abolitionist, who was recently at the head of the bar in Texas, Mr. Denison, Mr. Stanton, Lewis Clark, and J. C. Jackson. These with the speakers from different parts of our own State we think will occupy two days most probably.

The arrangements for an early levee on the evening of the 20th. They have become interested in the matter, and you know when they undertake a thing it will go.

We want to see a good many Hallowell, Augusta and Winthrop faces, on the occasion.

Saratoga and Pascataqua, Washington, Hancock and Walde; in fine all the other counties must be represented.

Yours truly,

JOHN E. GODFREY.

Bangor, June 8th, 1844.

LIBERTY STANDARD.

HALLOWELL, JUNE 13, 1844.

"There is but one proper and effectual mode by which the abolition of slavery can be accomplished, and that is by the legislative authority; and this, so far as my knowledge goes, is the only safe and expeditious method."

—*George Washington Whipple*.

THE LIBERTY TICKET.

NOMINATIONS.

FOR PRESIDENT, J. D. 1844.

JAMES G. BIRNEY,

OF MICHIGAN.

FOR VICE PRESIDENT,

THOMAS MORRIS,

OF OHIO.

FOR GOVERNOR,

JAMES APPLETION.

BLACK AND WHITE SLAVES.

Mr. Clay has come to the rescue of his friends in their unsuccessful efforts to clear him from this charge.

He has written a letter to John White of Kentucky, which is a little wanting in temper, is ardent and evasive, and will do him no good; indeed, it places him in a worse condition than the charge which he attempts to parry. Referring to the well known statement of "black slaves or white" attributed to him by Mr. Rich, he says:

"There is an extract from the files of the *Independent*, dated the 21st of June, 1844, in which Mr. Clay uttered certain sentiments.

"He says nothing about 'impressions,' but distinctly alleges a *fact*; and that fact has remained unnoticed 24 years.

But why does he not refer to the testimony of Mr. Taylor, of New York, who charged him to his face in the House in within a few days after the *Massachusetts* was made, of uttering such sentiments?"

With such absurdities did he speak of the personal conduct of his wives and daughters, of those of his professional office which he was pleased to call *seriously*?

What connection did he make between the "black slaves" of Kentucky and the "white slaves" of the North, and how instantly did he strike the balance in favor of the former?"—See *National Intelligencer*, March 20, 1844.

When we consider the rights of property, which was not so other opportunity of placing in a position to tickle the abolitionists at home. If we understand correctly, they have been kindly favored with the full benefit of the franking privilege in this case. But we would by no means complain of this, for his remarks on slavery are very proper, such as we are glad to see exposed, and such as all abolitionists will be pleased with. He says:

"When we hear one specimen of frail mortality coolly talking about his right to own and sell, like a mess of puttage, a human being, formed after the manner of a pot, we are apt to be shocked.

Whereas the part of the report made up from a paper of the *Independent*, the right of property, which was not so other opportunity of placing in a position to tickle the abolitionists at home. If we understand correctly, they have been kindly favored with the full benefit of the franking privilege in this case. But we would by no means complain of this, for his remarks on slavery are very proper, such as we are glad to see exposed, and such as all abolitionists will be pleased with. He says:

"Visionary dogma: Two hundred year's legislation has sanctioned and sanctified negro slaves as property." Mr. Morse says:

"The people of the non-slaveholding states are opposed to having the power of the general government used to extend or sustain slavery,—that they 'ask' that they and their country may be relieved from the responsibility and odium of supporting national slavery."

Or, "I am not a slaveholder, but I am a slaveholder."

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PRESBYTERIAN CHURCH AND SLAVERY.

(The following was intended to be added to the article on the first page, but was accidentally omitted.)

In the New School General Assembly of 1843, the subject of slavery was voted down by a decided majority, after full and deliberate discussion.

The Old School Assembly laid the whole subject in the year 1843, and the same has been done in 1844, with great unanimity. It has also been done this year. Dr. Jenkins, of Ohio, moderator, and many others present, have voted in favor of the subject.

It will be seen that Old York is taking the field; Cumberland, Oxford and Waldo are also, moving. They have the prospect of able and eloquent help at their convention from abroad, and it may be settled a principle with all liberty men, and we too, to turn out to their convention this year, if they never do again. Don't talk about a few miles' travel, nor about hoing your corn and potatoes; for remember the poor slaves have none to hoe.

ONE THING MORE.
Are these conventions fully notified? Does every man in town know them? Remember, but comparatively few take anti-slavery papers, unfortunate as that is, and others must then of those appointments and urge their attendance. A little work of this kind is exceedingly important.

There are thousands of good men in the state, who are not now liberty party men, but who would be glad to attend these meetings so as to understand our principles and objects. These should be invited.

The Maine Inquirer will please inform his readers where he found a certain article in his last paper.

NOVEL CASE. Capt. Driscoll has been put under bonds of \$10,000 in New York, for alleged participation in the slave trade. Keep watch of this case.

It is rumored, among other things, that the President will call Congress in September, for the purpose of recommending the passage of a Joint Resolution for the Annexation of Texas.

We propose to the demersors to lay out their stock of anti-dueling master, so far as authentic, which they have been accumulating. We presume they will have no further use for it, now than they have had up to date.

The ladies there are to have a *Lever* in the evening, and all who know how know the admirable thing that it does. It will be worth going 25 miles to attend.

The eloquent address from S. P. Andrewes, Esq. recently from Texas, and who was at the head of the bar in that country, (the gentleman referred to in the official correspondence on Texas) J. C. Jackson, Esq. of N. York—a soul stirring man, Rev. John Pierpont, Milton Clark of Ky. Rev. C. W. Denison of Boston, together with distinguished men from our own state, can be relied on. Beside these we have some prospect of seeing Alvan Stewart Esq. of N. York, and H. B. Stanton Esq. of Boston. It will be a grand occasion.

"IT GOES TO BANGOR."

Mr. GIDDINGS, of OHIO. During an exciting debate in the Senate on the admission of Texas, Mr. Giddings of Ohio was asked, "Is the American, was asked by Mr. Heber of Albany, if he was willing to fight for a slaveholder, for Princeton?" Mr. G. replied, "I am not willing to fight for a slaveholder, but I am willing to fight for the Union." Santa Cruz is not in the United States. Our slaves are supplied by our Black Sisters.

CONGRESS.

In the House of Representatives, the debate on the Texas question has been fully opened in the discussion of the navy appropriation bill.

On Tuesday, May 1, Mr. Reed introduced the amendment to cut off a little more, if possible, than could be governed upon such a question, by such a move.

He never looked to the question, whether a man was a slaveholder or not, in voting for the amendment.

In regard to the statement of Mr. G. that he was not willing to fight for a slaveholder, and that there was no power in the Government to uphold or to end it.—[Massachusetts Spy.]

Such is Mr. Giddings' absurd position, at which slaveholders cry "Good God! What?" Do they care for more talk against slavery, while they can get the votes. See how they regard the question of voting for slaveholders; and those who profess to stand for freedom, who do not even dare to stand for it!

Resolved, That the happy adaptation of the Holy Scriptures to men in all circumstances of life, furnishes the best of motives to all Christians to exert themselves for the promotion of truth and perseverance for the repeal of all those cruel and wicked laws which forbid the instruction of slaves, and prevent the "universal diffusion" of the "Holy Scriptures." [John's Address.]

The Editor of the Emancipator is giving hints to his Yankee readers to supply the English market with Northern productions. Among those which he particularly instances, and with which the duty of 100% ad valorem is imposed, is coffee, (that of the Thames being soft, dingy, and poor,) American Apples, Clocks, of brass and copper, American Hats, Steel, Scales, &c., &c.

In England the law takes away, like the handles split like the tongue of an old fashioned sled, instead of being braced by bows.

Frelinghuysen cigar—have appeared in New York.

It was led enough to be sung in such rhythm as are going the rounds. To be puffed is a little too bad.

A correspondent of the Charleston, S. C. Mercury says: "I think it must be obvious to most unbiased minds, that the true issue on the annexation of Texas, is not so much the acquisition of that territory, as the effect it will have on the rest of the South."

Let nothing hinder you.

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The Maine Inquirer will please inform his readers where he found a certain article in his last paper.

NOVEL CASE. Capt. Driscoll has been put under bonds of \$10,000 in New York, for alleged participation in the slave trade. Keep watch of this case.

It is rumored, among other things, that the President will call Congress in September, for the purpose of recommending the passage of a Joint Resolution for the Annexation of Texas.

We propose to the demersors to lay out their stock of anti-dueling master, so far as authentic, which they have been accumulating. We presume they will have no further use for it, now than they have had up to date.

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The editor of the Standard, Mr. Murphy, states that he will, on the arrival of his newspaper, print a notice in the paper to the effect that the Standard should be entertained, and Mexico should be in consequence the next paper to be printed.

The Standard, designated force, Texas will be a great service to the people.

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